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The Near and the Far

ELDEN H. MILLS

March Fourth

AN EDITORIAL

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APPROVE AN ANNUAL RURAL LIFE SUNDAY

At its recent meeting, the Home Missions Council, representing 26 different denominations, officially approved the keeping of an annual "Rural Life Sunday." It was resolved, that the Council approve the suggestion that the constituent denominations of the Council observe, where possible, the fifth Sunday after Easter in each year as "Rural Life Sunday," this to be done in such ways and by such means as the various church organizations and local conditions permit. It was proposed to invite all churches not only to pray for flocks and herds and crops but for the husbandman himself—the spiritual, intellectual and social life of those who grow the food and feed the roots of the nation's life. The Episcopal Church, at its National Convention in Washington, approved the suggestion that its clergy include the subject of rural work in their sermons on the fifth Sunday after Easter, and no doubt other churches will take similar action. Suggested ways of observing Rural Life Sunday include special prayers, sermons on "The Importance of Rural Life and Work," addresses to Sunday schools on such topics as "Jesus, the Good Shepherd," "The Parable of the Sower," debates by Young People's Societies on such questions as, "Resolved, that the Country Church is more important than the Country school," special services for farm organizations, and rural life plays and pageants.

MINISTERS AND MARRIAGE CELEBRATION

In a national survey of marriage laws and the way in which they are administered, recently made by Mary E. Richmond and Fred S. Hall, staff members of the Russell Sage Foundation, the attitude of ministers and the Church generally is given considerable attention. The Foundation's investigators state in the summary of their report that they discovered widely contrasting attitudes toward marriage cele-

bration among groups of clergymen. "Some," they say, "are fully aware of both the spiritual and social significance of this part of their ministry; some, devoutly sensitive to the spiritual aspects of marriage, seem to have little knowledge of the practical everyday aspects that have been emphasized in this report; while still others can be accurately described as nothing better than 'marrying parsons,' so little do they regard the wedding ceremony save as a course of revenue." Miss Richmond has been known internationally in the field of social work, and Mr. Hall, who earlier cooperated with her in a study of child marriages, was the author in 1925 of a study of the Wisconsin law which requires physical examination prior to marriage. The investigation as a whole seems to point out the need for greater attention by the church to the solemnization of marriage, and for higher standards, adopted either voluntarily or through denominational regulation, on the part of individual clergymen.

INTELLECTUAL QUALITY OF MISSIONARIES

A recent study of 159 missionaries in North China representing five denominations has revealed the following interesting facts regarding the intellectual standards of the missionary body. The assertion has frequently been made that the missionaries are not well educated either in their own learning or in that of the country in which they work. However, the results of the investigation as read by Dwight W. Edwards of the Peking Y. M. C. A., before the Peking Missionary Association on December 18, reveal that 127 of the 174 missionaries are college graduates with B.A. degrees; 39 are members of honorary societies such as Phi Beta Kappa and 57 have M.A. degrees. Furthermore, this group has spent 226 years in graduate study in home universities or a total of 1.2 years for the whole group and 1.8 years for the husbands and single men and women. Only 17 of the total 174 do not hold degrees of some sort and of these, 12 are wives, two are business secretaries, one is a nurse, and one has a distinguished record as a student of and writer on the Chinese language.

RECEIVED AN HARMON FOUNDATION AWARD

Archdeacon J. S. Russell, head of the colored work in the diocese of Southern Virginia, received an award from the Harmon foundation of a gold medal and \$400 in cash as one of the Negroes who had accomplished most for his race during the year 1928. Many years ago he founded St. Paul's Industrial School at Lawrenceville, Virginia, and this institution has rendered a wonderful service not only to the colored race but to that whole section of Virginia, where its influence has been so strongly felt that sheriffs and other peace officers have declared that it has transformed community life among the Negroes. It offers both a mental and manual education to colored boys and girls and instills into them the highest possible moral tone. Although supported by the Episcopal Church it is interdenominational in its student personnel and is conducted along the lines of Hampton Institute.

OPPOSE COMPULSORY MILITARY TRAINING

An impressive list of signatures is attached to a memorial to be presented to the Illinois State Legislature asking that legislation be enacted to put military training at the University of Illinois on a voluntary instead of a compulsory basis. The movement is headed by Professor Paul H. Douglas of the economics department of the University of Chicago. "We oppose compulsory military training," the report says, "because we believe that, as taught at Illinois, it induces a habit of mind which predisposes people to regard war as the natural outcome of conflicts of interest."

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WALTER C. WOODWARD, Editor

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March Fourth

OLD ARISTOTLE was right when he said that man is by nature a political animal. It was true in ancient Greece and it is true in modern America. The fact will be demonstrated anew next Monday.

Every four years, March fourth is a red letter day in our calendar. In accordance with *vox populi* as expressed in the preceding November, the political helm of the Republic is taken by the man whom the nation has delighted to honor and trust. On that day he ceases to be the successful candidate of a political party and becomes the President of all the people. In him they see the symbol of the nation's power and responsibility.

From many viewpoints, unusual interest attaches to the inauguration on Monday. In 1775 the shot was fired heard round the world, figuratively speaking. But the new President's voice in his inaugural message will be heard around the world literally. And the eagerness with which it will be listened to is suggestive of the world-wide interest in the new administration.

Herbert Hoover represents a new type of President and in that capacity is an unknown quantity. He served no apprenticeship in the school of politics and had no record in the profession of arms. He appealed to the country as a striking combination of the engineer-administrator and the humanitarian. As such he is an experiment in the White House. On the other hand, he is better known the world over than any man who ever occupied the President's chair. Strange as it may seem, he was a world figure before he became a national figure. He is not one who becomes great, who makes his reputation, by means of the presidency but one who has become president because of marvellous achievements already signalized. No man has ever come to the presidency with such a thoroughgoing knowledge of the whole world and so intimate an acquaintance with world conditions and problems. The world expects of him a sympathetic understanding. Our own country looks to him to apply to the business of government his proven capacity for organization and construction.

Furthermore, the large majority of the American people see in Herbert Hoover's election the vindication of a great moral and social reform—the greatest in modern times in many respects. He is the embodiment of the triumph of the general welfare over selfish, individual desire—of the sense of law over license.

In addition to these and other ways in which the public looks forward with expectation to March fourth, our group has reason to view the approaching inaugural event with peculiar interest. While President Hoover belongs to the whole nation, he is peculiarly our own. As we have pointed out within recent months, he represents in many ways the Quaker tradition and genius in American history. In a sense his election is a national recognition of the contribution which the Society of Friends has made to the idealism of the Republic. Moreover, there are many of our group who have known the President and his background personally from his boyhood, and who therefore feel for him an intimate interest and an eager concern. Intently, indeed, will they follow the inaugural ceremonies Monday.

Tremendous and complicated problems await the new President. Abroad there are a score of knotty questions involving our relations with foreign countries; such, for instance, as the possible recognition of Soviet Russia, war debts and reparations, our status in the World Court, our relations with the League of Nations, sea power as between Great Britain and the United States. At home he faces problems equally vexing, immediate among them being that of farm relief, with the questions of immigration, prohibition enforcement, economic privilege, etc., also in the foreground.

President Hoover has before him another ordeal which is inherent in the situation. Personally, he is a man of high ideals who despises the tricks of the trade of politics. But no man knows better than he—better at least than he soon will know—that to govern successfully he must have the cooperation of the politicians. It has been freely predicted that he will not hit it off at all well with them. Cooperation is the key word in his lexicon, however, and we believe he will use it in this situation. Continually he will be called upon to make adjustments between the system as laid down by the practical politicians and his own high idealism of public service. It is a difficult dilemma in which we can but follow him afar off, with concern and sympathy—and with confidence.

But the responsibility for good government should not be shouldered onto the Chief Executive. The demands of good citizenship require an active sense of participation and cooperation on the part of all. The President takes an oath to be faithful to the Constitution and to execute the laws. His obligation to enforce the law, however, is no more sacred than is

our duty to obey it; and not only to obey it ourselves but to help create an atmosphere in which obedience to law will be enforced by public sentiment.

We need to educate ourselves on the nature and purpose of law. And we can do no better than go back to our old friend Aristotle for the fundamentals. "Law," he said, "is reason, unaffected by desire." He tells us that where the laws have no authority, there is no constitution. "In all well-tempered governments there is nothing which should be more jealously maintained than the spirit of obedience to law, more especially in small matters; for transgression creeps in unperceived and at last ruins the state, just as the constant recurrence of small expenses in time eats up a fortune." "The good citizen," he declared, "should know how to govern like a freeman and how to obey like a freeman." Today, as a people we are long on governing but short on obeying.

But you can't make people moral by law, is a stock objection that is tiresomely reiterated. Of course you can't but you can create an environment by law which protects society and which helps people to be moral. On this point a Roman Catholic bishop in New Zealand has said the last word: "For her beneficent action of building up character in the individual soul, the Church needs a favorable environment which the State ought to provide."

There is another side of the question which we should not forget. Here again the old Greek philosopher tells us: "The best laws, though sanctioned by every citizen of the state, will be of no avail unless the young are trained by habit and education in the spirit of the constitution." Mere insistence upon obedience to law will not suffice. There must be continuous education in the principles which underlie the law. Legislation and instruction must proceed together.

"In the spirit of the constitution"—let us take to heart these words. There must be obedience to law but there must also be cherished the rights of freemen which are guaranteed by the constitution as inalienable. The purifying breath of freedom must be allowed to circulate through our institutions, through such avenues as free assemblage, free speech and religious liberty without intolerance. Good citizens must be courageous to espouse these rights against all insidious efforts to suppress them.

With these and other considerations in mind, March fourth becomes more than the inauguration of a new President. It is that, and our expectations and our prayers center in our Friend who assumes so heavy a burden. It is also a time when we citizens should express our cooperation with him by rededicating ourselves to the cause of civic righteousness and good government.

The Near and the Far

BY ELDEN H. MILLS

S NOW on the ground. Ice glaring on the snow. The dark brown of shaggy trees, dotted with evergreen. Here and there the oaks, still clinging to their dried summer's leaves. The majestic hills, cold and dreary close by; rather glorious afar.

It is noon. The train is speeding through the Keystone State. We are on a journey to meet with a group of concerned Friends. A few of them are on the train. While fellow passengers breathe gray air in the smoking room, we of a concerned mind have talked together of little problems of our local meetings that loom large, and of great problems in the world that so easily grow small.

Just yesterday we had a part in the last loving service for a departed one. Such occasions are never easy; they grip at one's heart, if he have one. (God pity the minister who has none.) Over and over again we "stand by" in the house of death, and try to help buoy the spirit that has suddenly ebbed. It brings heaven—so vague and shadowy—close at hand.

Sleeping was not on the agenda last night. Upper eleven in one of Mr. Pullman's ancient chariots constantly wished to remind one of what was once aristocracy, but which now actually is only a necessary evil convenience. If not for sleeping, at least it provided opportunity for thought; albeit thought that flew hither and yon, as upper eleven pursued its forward ultimate in spirals and parabolas.

Too, we had been reading. Pictures from that beautiful little gospel, "By an Unknown Disciple," had held our attention. Short crisp sentences that spoke volumes. Nathaniel's criticism of Judas—"He loves causes better than men," or, "Be careful Peter, for in every idle word men speak they give an account of themselves." In the last paragraph of the book, that heretofore had escaped observation, there suddenly stood out this description of the miracle of a transformed man, as

this unknown disciple goes back to take up his job again: "I had seen the eternal beauty that lies hidden in the commonplace." "That lies—hidden—in the commonplace!"

Oftimes had we seen that theme stated before, in fact we had preached upon it. But there followed some new reactions, or, perhaps, just imaginings. So we began to roam around in mind, with certain incidents that flashed in for no reason at all, apparently, but to tell their own story and teach their own lessons. Did they happen this way? What matter; anything is true that sets truth at liberty.

Once upon a time in the days when boys were very like the boys of today—a mixture of the primitive, the investigative and the explosive—a little boy, with the day before him and wider impulses within him, came running into the house exclaiming, "Mother, I'm going over to the far side of the ridge, perhaps on to the lake today, just for the hike, may I?" Boys in those days, too, announced what they were going to do, and then incidentally asked for permission.

"Well, Selim, what does thy father say? Such days as this he usually needs thee here."

"Why, he says there's nothing he *has* to have me for today, and my chores are all done—mayn't I mother? And fix up a lunch too, perhaps Ben Hassan can go with me; I'm going by his house." For long before the days of Boy Scouts, was there the lure of the camp, the open fire, and God's outdoors.

The housework stopped, as usually happens when boys bluster in to burden the hands but brighten the heart. "Thee will be content with what there is then, son, for if thee is leaving so quickly I cannot prepare something to take along."

"Aw, anything, mother!"

He started out of the house on the run, forgetful that on his last all-day hike, it took him hours, it seemed, to drag his heavy feet over those last few furlongs to his home. He hesi-

tated only long enough to catch his mother's call to "Keep away from those Sam's on the way to Ben Hassans." For in those days, long before Japanese were called Japs by Nordic supremacists, Samaritans were called Sams by religious exclusivists. He had not time to call an answer, but signalled his compliance with a quick wave of the hand.

For two hours he trudged along, stopping to mimic the call of the gray wren whistling to him from the scraggy olive trees. He found a new flower, while picking a handful of lilies of the valley, and stopped to study it. By a stream, he stopped to dangle his feet in the water, and throw stones at the "water-skeeters." At Ben Hassan's he discovered he must go on alone, for two young oxen were to be broken in that day, and the boy must help his father in the task.

So Selim went on; for are there not always secrets to be revealed to the boy that goes over the hills?

Reaching the ridge he sat down to rest. Should he go on to the lake, or turn down into the canyon, and be a cliff dweller for the day? The beautiful valley below and the lake not far in the distance are alluring, but the primitive calls out to him to explore the canyon, and conquer all the wild enemies that invade it in his imagination.

"But what's that?" Selim spoke the words aloud, suddenly discovering on the green hillside overlooking the lake an acre of black. "People," he gasped; "*What in the world!*"

* * * * *

Everybody was there. They were, he thought, strangely quiet. A man was talking, apparently in conversational tones, but all heard him distinctly. With boyish curiosity, Selim made his way through the crowd, asking in undertones "Why the mob?" and "Who's the preacher?" But nobody paid the slightest attention to him. And then Selim himself listened, hearing: "Ask, and what you ask will be given you. Search, and you will find what you search for. Knock and the door will open to you. For it is always the one who asks who receives, and the one who searches who finds, and the one who knocks to whom the door opens. Which of you men when his son asks him for some bread will give him a stone? Or if he asks for a fish, will he give him a snake? So if you, bad as you are, know enough to give your children what is good, how much more surely will your Father in heaven give what is good to those who ask him for it! Therefore, you must always treat other people as you would like to have them treat you, for this sums up the Law and the Prophets."

When the man was through speaking, a kindly voice said, "Son art thou here by thyself?"

"Yes," said Selim, "out for a hike, but saw the crowd and thought I'd see why the row. Is he all done—guess I'll go eat if he is."

"No," said the man, "He is never done."

It was a few minutes later that the same kind man came to Selim and said, "The Master wants to see thee."

"Me? Why he doesn't know me! But I'll be glad to meet him," in boyish, innocent superiority.

* * * * *

Never before had Selim come back home from an all-day hike, on a tight run. His hat was gone and his face flushed and he commenced his story long before he reached the house. It brought his father and mother to the door, and even the two younger children stopped their play.

"Father—mother—there was a great big crowd of folks down by Arum-wady and the most wonderful man that talked to 'em and then he asked for me and asked if I'd give my lunch to feed the folks with and I wanted to laugh 'cause there was a million of 'em there but somehow I didn't just want to either—just said, 'Sure, but there ain't much, just five biscuits and two herrings'; and he took 'em and began to divide it all up and he kept on and the more he broke off the more there was to eat and he fed everybody there and had 'em collect all that wasn't eaten which was twelve baskets full and I had all I wanted to eat besides. O gee, you ought to have been there, and heard him talk 'n everything. And the first man

he gave something to eat to was an old man Sam, and as he gave it to him he said something about having come there to help him live more of a life or something like that. And all the time he was feeding them he was saying that he had meat and drink for them that wouldn't let 'em be hungry or thirsty any more at all."

Ever since the time of Christ, meat and drink have been both commonplace and eternal; a near at hand necessity, and a far reaching reality. And even in Moses' day men had experiences such that the record of them reads, "They saw God and did eat and drink."

And who knows, but that that little boy was a Polycarp or the father of a Polycarp, a deacon in the church at Antioch or at Jerusalem, a saint or a martyr; who saw the Christ feed the multitude with his own lunch and therefore knew that with a life He could feed many multitudes.

* * * * *

Then, as the train came to a sudden stop, and with as severe a suddenness started again, so our thoughts suddenly leaped. It is now a stormy night, a hundred years ago or so, in a village in Scotland. The day was Sunday, and though a goodly number had come to the morning service, with the falling of the day came a pouring of the rain, driven by a wicked wind, and cold.

The parson had expected to spend perhaps an hour in polishing his discourse for the evening meeting, but with the increasing storm, he knew even his faithful attenders would diminish in appropriate ratio. An in similar ratio the parson's enthusiasm waned. He even discussed with his good wife the futility of going to the kirk at all. 'Twould be a severe exposure, probably all for nothing. There would be no one there. With the ringing of the "first bell," however, he rose voluntarily, and made his way to the kirk.

He arrived drenched. The hour of meeting came. He was right; no one was there. Oh, the sexton was there. And there was a boy present too; but why waste a perfectly good sermon on the janitor and a boy. There would be no meeting that night. That was obvious. He went to the pulpit to get his Bible and his notes, when to the surprise of all three present, he started the service as usual, carrying it through as nearly normally as was possible under the circumstances, preaching as though it were his last sermon.

Rainy nights, and the temptation of futility of effort, and boys are commonplaces. But there was an eternal aspect to that stormy night. On it depended the penetration of a continent, for that boy was David Livingstone, who that night felt the urge of bringing light to darkness. "The eternal beauty that lies hidden in the commonplace." *The Far—and the Near.*

* * * * *

How mixed up life is! It is so full of the near—and of the far—all at the same time. How easily we are confused by the complexity! Far away, as one reads it at the breakfast table from the newspaper, or builds two million dollar structures in Indianapolis to vindicate the cause of justice and liberty in the world 6,000 miles from the scene of the conflict, war seems glorious. But near to, in the trenches or in bayonet murdering, it is hell. Perhaps the only clarifying agent is the religion of Jesus.

We were speaking, however, of the commonplace. "Behold the lilies, how they grow!" Beholding the lilies is a near at hand process; seeing how they grow is eternal. "Are not two sparrows sold for a farthing?" Worth but little—but the Father feedeth them. How much greater than sparrows are we—commonplace folks; men and women; boys and girls.

* * * * *

O Christ—help us to see the far in the near. Help us to see in the commonplaces of life eternal beauty; both in things and men. We pray for thy o'ershadowing love and spirit that will unify that in our personality which is of *now* with the other side that is of *always*. And prove us, that nothing is impossible to love.

Indianapolis, Indiana.

The World's Need and the Gospel to Meet it

BY ROBERT E. SPEER

(Continued from last week)

CONSIDER how different the world would be if there were national practice of the Golden Rule. If China and all nations practiced it in the matter of reparations? If the United States practiced it in the matter of immigration? If all the nations practiced it in all matters great and small? No doubt there are backward and forward nations and necessary inequalities in the world's life. But inequalities which give one nation enormous power do not imply thereby its right to enormous exploitation but entail its duty rather to service commensurate with its power.

And the world needs not only freedom from fear and suspicion, but a new mind of peace and goodwill, an interpretation of national power in terms of duty and helpfulness. It needs also both individually and corporately a new moral energy, courage and action. Men see and approve the better, but follow the worse. The moral ideals which they know are supreme are surrendered on the weak plea that human nature is what it is and cannot be changed. It is quite true that it is what it is and that it needs to be changed, but changed it can be.

And the world of men is like each man in the need of a pure heart and of the visions and the hopes which a pure heart alone can give. The world does need more practical knowledge and understanding of the economic and physical conditions of human well being. It is true that a great deal of the evil of the world is not due to ignorance but to bad will or to the weak will that allows itself to be coerced by influences to which it does not want to surrender but to which for lack of moral power it does surrender. The pure heart that the world needs includes both a truer understanding and a better will. It is out of a pure heart that the visions come. Visions of a City of God full of right relations, of the understanding of the true laws of human good, and of downright obedience.

THE GOSPEL THAT WILL SUFFICE

The only Gospel that will meet the needs of the world is a Gospel that will meet these needs of which we have been speaking. It will be a Gospel of truth and of righteousness. This is what it must be fundamentally—truth which is the only foundation of righteousness; the truth about God and about life, its meaning and nature and end; about relationships—the relationships of individuals and the relationships of groups; the truth about duty; the truth about the nature of truth itself. No doubt there is truth that is made by life, as the pragmatists tell us. But there is truth also that is there whether life uses it or not, and that will arise at the last to judge life that has trifled with it. Our Gospel is a Gospel of objective reality. It rests on true principles which are principles whether men realize them or not, and which are true whether men admit them or deny.

It is a Gospel of truth, too, in the sense that it sprang from and still springs from, that it stood upon and still stands upon, the great body of historic facts which were in history and are in history, which faith did not create and which unbelief cannot destroy. The Christian Gospel is not our creation. It is God's gift. And we are speaking to the world's need not the message which that need evolved out of itself, but the message which God speaks to men, the word that was in Christ, full but ever unfolding, absolute but ever adaptive to guide the changing experience of man. On this everlasting truth, the everlasting righteousness is built; the righteousness not of a human order, self-evolving, but of a Divine will struggling to unfold itself in human life. And out of such truth and righteousness

will peace come. For "the fruit of righteousness is sown in peace of them that make peace."

GOSPEL NEEDED THAT WILL CAST OUT FEAR

The Gospel that will meet the world's need must be a Gospel of love and goodwill and trust. We want to be rid of fear in the world. How can we be rid of it? There is only one way. Perfect love casteth out fear; nothing else will cast it out. We can only destroy fear by the positive remedy of kindness and love and goodwill. And we had best begin the application of this Gospel as near home as may be, in our own relationships in household and office, business and church. Probably there is not one of us who is not involved in difficulties now which we think of as institutional or administrative, as rooted in problems of organization or of policy when, as a matter of fact, our real trouble lies in the want of human trust and kindness, in the spirit of Christ, in the homeliest of human relationships.

The world needs a Gospel of true brotherhood and justice. Our human problem is indeed a moral and spiritual problem. But the Gospel is economic also. The New Testament is full of economic principles, as the "Christian Socialists" of the last generation in England clearly discerned, and as we shall discover on the Judgment Day if we do not find it out now. Our Lord Himself more than once stated the apologetics of the Gospel in terms of economics and sociology. And the New Testament is full of a description of human society far beyond anything that we have dared yet to incorporate in our institutions and relationships. Only here and there have there been Christians who revealed in their own conceptions of Christian citizenship what the heavenly kingdom will be when it comes down from God out of Heaven—a kingdom in which all will work, every man according to his ability; where all will receive, every man according to his need; where there will be complete equality of privilege and opportunity; where the only differences will be differences not of class or group or race, but of capacity to serve.

And no Gospel will meet the world's need today that is not a Gospel of power and of hope. It is a very discouraged day that we are living in. You will find it so in our own organizations in the Church and in the missionary field. I know men and women in the missionary enterprise who talk as if we had reached the crest of the hill and were going down on the other side and must reconcile ourselves to reduced contributions and to small undertakings; and we hear this all around us in the Church.

IT MUST BE THE GOSPEL OF THE RESURRECTION

We need inside the Church a new note of hope and a new note of cheer, and the only way to get it is to go back to the fundamental Christian facts—to the resurrection of our Lord. The resurrection is the proof and pledge of the power of the Christian life. We are accustomed to speak of the power of the Holy Spirit as the great energy of Christianity. It is so. But in what connotation is this power set forth in the New Testament? Inseparably from the resurrection. So Peter declared on Pentecost: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." The risen Christ is the proof and donor of all power, and the resurrection is the pledge and measure of it. How may we know "the exceeding greatness of His power toward us who believe"? Why, "according to that working of the strength of his might which He wrought in Christ when He raised Him from the

dead." There is no possibility of disconnecting the power of the Holy Spirit from the resurrection. The power of the Holy Spirit raised Jesus from the dead. He was declared to be the Son of God with power according to the Spirit of Holiness by His resurrection. And it was the power of the risen Christ which came forth in the Holy Spirit, given without measure to men. Here is power sufficient for all our duty—God's power, free and limitless.

We felt all this vividly last Easter in Jerusalem at the meeting of the International Missionary Council. After our communion service together, we went through the deserted streets of the city, down David Street and then through the silent bazaars to the Church of the Holy Sepulchre, and from the Church of the Holy Sepulchre through the Via Dolorosa up which Christ came that dread day with the cross, by the Church of Ecce Homo over the pavement where He was judged, by the Pool of Bethesda and through St. Stephen's Gate down to the brook Kedron and then into the Garden of Gethsemane, where we sat under the olive trees while the clouds hurried across the face of the paschal moon and there we knelt and prayed, as our Lord had prayed on that night on which he was betrayed.

On Easter morning we were by the grave where he may have lain, and when the sun was well up we gathered for our Easter morning communion at the German Hospice on the Mount of Olives. As we sat there meditating on the resurrection, looking eastward across the Dead Sea to the Hills of Moab and Gilead and then westward over the city, it seemed to us that any moment the door might burst open and Simon Peter come rushing in with his joyful cry, "The Lord is risen, at any moment He may be here. All things are possible now. He has conquered all things. Blessed be the God and Father who has raised Him from the dead. Anything can happen in the world where He lives again, by the power of an endless life, forevermore." It seemed to us that we were ready to go out into the modern world with all its need with the old authentic gospel of the New Testament assured of its adequacy and its power, and with the presence with us to the end of time of Him who came neither to condemn nor to loose, but to redeem and save the world.

THIS IS THE ONLY REALITY

I know very well what the world says to all this—"pure moonshine sheer moralistic idealism." Not so. This is the only hard reality. We are standing on the unimpeachable facts of the world's indisputable needs and the reality of the Gospel and the incarnation and the resurrection. We will never get what we want on any other road than this. The world will seek forever for the answer to its needs in vain until it seeks of Him who is Himself the Great Seeker, who came to seek and to save that which was lost. That word "lost" is an old and well-worn word, but as fresh and true today as it ever was, and the only hope for the world is to be found there where alone each man of us can find hope for himself—"Except a man be born again he cannot see the Kingdom of God." Without that, no new heaven and new earth filled with righteousness; but with that the heavenly vision and the fulfilment of it: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He shall dwell with them and they shall be his people and God himself shall be with them and be their God."

As in poetry, so in prayer, the whole subject matter should be furnished by the heart, and the understanding should be allowed only to shape and arrange the effusions of the heart in the manner best adapted to the end designed. From the fullness of a heart overflowing with holy affections, as from a copious foundation, we should pour forth a torrent of pious, humble and ardently affectionate feelings; while our understandings only shape the channel and teach the gushing streams of devotion where to flow, and when to stop.—EDWARD PAYSON.

The Attributes of God

BY GURNEY PEARSON HILL

If God can paint the lily and the rose
With coloring so exquisite and rare;
If on the humblest meadow flower that grows
The touches of his handiwork are there;
An artist great is he and spreads afar
His beauties o'er the fragrant field and dell,
And man can only copy and admire
The many things which he has made so well.

If God can mold those mountain peaks sublime,
Which lift their snowy summits to the sky—
Grim sentinels upon the path of time
To mark the course of ages that pass by—
A sculptor great is he, and with what grace
He forms the beauty of the laughing child,
And fashions on the mother's loving face
The image of compassion sweet and mild.

If God can rear that canopy of blue,
Which overarches all the earth below—
By night a million diamonds bursting through,
By day the sunbeams with their radiant glow—
An architect is he whose work is great and grand;
The temples of the forest and the grove
Are all the products of his mind and hand,
Wherein I worship him as God of love.

If God can move upon the boundless deep
And roll the waters into billows high,
Then lull the boiling tempest into sleep,
And drive the threatening storm clouds from the sky—
I stand amazed, enthralled with wonder, awe;
I cannot fathom all I see and know
As I behold his marvelous natural law,
The rain, the frost, the hurricane, the snow.

If God can move upon the hearts of men
And plant within this dust a living soul,
Which longs, when life is o'er, to turn again
And fly unto his bosom as its goal—
I stand amazed. 'Tis by the moral law,
That from the caveman's sordid state we came
To present heights. Through encircling mists we saw
Emerging man grow worthy of the name.

But who can name them each and every one,
The qualities and attributes of God?
This were a task which never can be done
By human intellect upon this earthly clod.
He rules in might beyond the farthest star,
And sways the systems by his will and power;
He rules in love, as near as he is far,
In human hearts this very day and hour.

The architect is greater than the plan;
The artist ne'er upon the canvas paints his soul;
Above good deeds there stands the nobler man,
More than the sum of all his parts, the whole;
More than the life, the ones for whom we live;
Above the song, the soul of those who sing;
Behind the gift, the heart of those who give;
Beyond the gold, the good that gold can bring.

El Monte, California.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

CHANGES IN PERSONNEL

There have been some recent changes in the secretarial staff of the American Friends Service Committee. Wilbur K. Thomas left the office February 15. He is continuing as chairman of the All-American Friends Conference which is to be held at Oskaloosa, Iowa, September 3 to 9, 1929, and will carry on the correspondence connected with it. He will be in the office at irregular intervals.

Milton C. Davis, who was acting as secretary of the Interracial Section, has also left.

Anna B. Griscom has been appointed as Acting Secretary of the A. F. S. C. and will remain until June 15. It is expected that the permanent Executive Secretary will be appointed by that time. Anna B. Griscom has served twice on the secretarial staff, in 1922-23 as a volunteer worker, during which time she helped organize the Home Service work, and in 1927-28 as one of the secretaries helping with the peace work and the financial campaign.

Anna L. Curtis has been appointed to do publicity work. She will be in the office two days of the week and will also work from her home in New York. Anna Curtis was a member of the Friends Unit in Germany 1923-25, and has been in close touch with the work of the Committee ever since.

FRIENDS AS UNIFIERS AT GENEVA

Bertram Pickard reports that on account of Friendly activities a real Federation of the private international organizations with offices in Geneva has now been perfected. The final meeting was held on December 17 when representatives of thirty-five organizations met and formed the Federation.

The efforts of Friends in Geneva to bring the foreign and Genevese people into closer fellowship has resulted in the forming of four discussion groups, which are to meet in the Friends office at 5 Place de la Taconnerie. These groups are as follows: (1) a Musical Group; (2) A Literary Group; (3) a group to discuss the future of Geneva; (4) A group to discuss the influence of American civilization upon European civilization. The object is "to draw together from among the Genevese and the foreign community a limited number of people with common interests and more or less expert knowledge. In short, a kind of aid to natural laws operating for birds of a feather."

Bertram Pickard announces that the

International Christian Social Institute, The World Committee of the Y. M. C. A., The Student Christian Federation, and the Friends have organized a regular monthly devotional service with the object of seeking together for the spiritual power that is necessary for the accomplishment of their respective tasks.

These meetings are to be held once a month from 8:15 to 8:45 a. m., in the Maccabees Chapel of the Cathedral, each organization being responsible for one meeting in turn. The Friends have decided that when their term, comes, they will hold it in the Chapel, but in the form of a Quaker meeting for worship.

ZEAL IN CALIFORNIA

"Received your fine, up-to-date literature, your 'Peace Crusader' and all are wonderful. Have turned it over to the Principal of the largest grammar school in Santa Clara County. Work will begin at once and now I am informing county directors of California of its importance and you will begin to hear from them soon, I hope. We have been short on Peace selections for years—I mean those appealing to children and young people and they are our Hope."

This is an indication of the way the Youth Peace Contest is being received all over the country. There have been over 100 Silver Medal Contests held already and every mail brings word from various parts of the country of people eager to use this idea in reaching children. Within the last week we have sent medals to Oregon, New Hampshire, New Jersey, Pennsylvania and other states—some thirty or more all together.

MEXICAN EXCLUSION

For some years past, Friends have taken a more or less active interest in the alien immigration laws, as they have seen in certain discriminatory provisions the basis for international suspicion and ill-will, as, for example, the exclusion of the Orientals when natives of other countries were put on a quota basis. Now a bill has been introduced into Congress that threatens to create another sore spot.

The present Immigration Act exempts from the quota citizens of Canada, Newfoundland, Mexico, and all the independent countries of Central and South America, and of the West Indies. A bill introduced by Senator Harris, and favorably reported by the Committee on Immigration, would alter the law so that Mexicans alone of all the independent na-

tions of this hemisphere must conform to the quota. The reason for this proposed change is that Mexicans have recently been entering this country in quite large numbers, and supplying the cheap labor no longer furnished by Europe. Their standard of living is low, and the labor unions object to their admission to the United States, as the Mexicans undercut their wage scale.

While we cannot but sympathize with any attempt to prevent the lowering of the standard of living, the fact remains that this legislation will discriminate against Mexico, with whom we are just getting back on a friendly footing. There seems to be considerable opposition to the bill, but it is on the Senate calendar, and Senator Harris claims that it has the support of the American Federation of Labor, the American Legion, its Women's Auxiliary, and "many other patriotic organizations." He has recently suggested, however, that it be amended, so as to include South and Central America, thus removing the charge of discrimination. Such a change would certainly be for the better, though one wonders if all our Latin-American neighbors might not feel discriminated against, in favor of Canada and Newfoundland. It is hoped that Friends, by writing to the Senators, will either oppose the bill, or use their influence to have it amended in such a way as to make it less objectionable. The bill is recorded as Senate Bill 1437, and should be thus referred to.

FAMINE IN CHINA

The China Famine Relief of the U.S.A. sends us an urgent appeal for immediate emergency relief for the growing millions of famine sufferers in nine provinces of North China.

At the beginning of the winter, conservative estimates spoke of twelve millions of starving men, women and children. That number is increasing daily, and is rapidly approaching the terrible total of twenty millions, thousands of whom are dying daily. For thousands more, aid will come too late unless received at once.

From one typical province, the province of Kansu, an American missionary reports having travelled over much of the ground, and studied the situation elsewhere, through correspondence and interviews. "The chief administrator of the province told me he had official reports from all of its 82 districts, and that only 30 of them have barely enough food in sight to keep their own people from starving, and none to relieve the distress of their neighbors. The inhabitants of the other 52 districts, he said, are doomed to starve when their small supply of food is exhausted—some in five months, some in four, some in three, some in two, and some in one month from now."—And this was in December—two months ago.

To the horror of famine has been added in at least one province, the terror of earthquake. Two earthquakes within the same number of weeks in the province of Suiyuan recently destroyed a large number of villages, with the loss of hundreds of lives. The homeless and hungry survivors doubtless envy the dead.

Money to help these sufferers may be sent to James A. Thomas, Treasurer, China Famine Relief, U. S. A., 205 East 42nd Street, New York City; or through the Service Committee. Money contributed through the American Friends Service Committee for this purpose will be forwarded without deduction for overhead expenses.

MARY CHAWNER WOODY

Mary C. Woody departed this life at the home of her son, J. Waldo Woody, High Point, North Carolina, on the afternoon of Christmas day, December 25, 1928, at the age of eighty-two years and three days. The last service held in her honor was in the present Yearly Meetinghouse at Guilford College on the afternoon of December 27. After the reading of the obituary by Clara I. Cox, a very fitting message on the qualities and life work of Mary C. Woody was given by Lewis W. McFarland, based on the text Judges 4:8-9. After several brief tributes by personal friends of the deceased, her body was placed to rest beside her husband's and right at the front door of the sight where stood the Yearly Meetinghouse in Revolutionary days.

As her husband passed away on August 6, 1920, Mary Woody is survived by their three children, H. Hermon Woody; J. Waldo Woody, High Point, N. C.; and Alice Woody Lindley, Wilmington, Del. Two granddaughters, Mary Edith Woody and Sarah A. Lindley, also survive her and two sisters, Abigail C. Haworth of Miami, Oklahoma and Martha C. Peery of Thorntown, Indiana. Her brother, John Chawner of Pasadena, California, preceded her by about two months.

Mary Williams Chawner, who was named for her great aunt, Mary Chawner Williams, the "Mother of Samoa," was born in Bartholomew County, Indiana, near Columbus, December 22, 1846. She was a daughter of Chalkley A. and Sarah Cox Chawner, who moved with their family to Sugar Plains, near Thorntown, Indiana in 1855. She received her early education in Sand Creek and Sugar Plains monthly meeting schools, after which she attended Bloomington Academy and Earlham College.

Mary Chawner was married to John W. Woody on April 1, 1868. They went to Salem, Iowa, where they had charge of Whittier College, and in a few years were called to Oskaloosa, where they had a leading part in the founding of Penn

College, John Woody having been the first president and Mary Woody being the last surviving member of its first faculty. In 1880, they moved to New Garden, now Guilford College, N. C., which they considered their home until the time of their death, though they spent one year each at Whittier College, Whittier Calif., and at Friends University, Wichita, Kans., in the meantime. During this period, while he was a leading educator in the state of North Carolina, she was a leader there in church and temperance work.

Mary Woody was one of the leaders in organizing the W. C. T. U. in the state of North Carolina and was its pioneer state president from 1884 to 1894. In addition to organizing many local unions over the state, she went before different sessions of the state legislature and secured the passage of scientific temperance instruction laws and local option laws in this state and thus sowed the seed that later produced state-wide prohibition. One of her co-workers in those days has written of her as follows: "She is a dauntless creature isn't she? Does thee remember how we used to feel in the W. C. T. U. that if she asked us to do anything we just felt that we had to do it whether we could or not. Well, she put the W. C. T. U. on its feet anyway and we all loved her and love her still. She has wielded quite an influence in my life." As a result of this work she has been called the Frances Willard of North Carolina.

As a member of the Evangelistic and Church Extension Committee of North Carolina Yearly Meeting from the establishment of that committee in 1882 until her death, she was the first secretary of this committee and served in this capacity with much satisfaction at different times during her forty-six years of association with this work. As secretary of the committee she visited the meetings of the Yearly Meeting and the homes of the members and encouraged them to continue their work and to build up their meetings. Many a discouraged worker, who was about to give up, while talking with her caught a vision of what could be done, as she told what someone else had done, and resumed the work and carried it on to success. Her inspiration and encouragement helped to improve the organization of the meetings. "From the beginning of evangelistic work under the care of a committee, Mary C. Woody had a prominent part in shaping the policies pursued. Her organizing ability and wise counsel was a factor that was always recognized and appreciated by the committee." Near the beginning of the work of this committee she said, "The fields are white unto the harvest, the people are hungry for the gospel message. We must go forward." During the years that she has been a member of the committee, the Yearly Meeting has increased from six to eight quarterly meetings. Twelve

city and town meetings have been established and the membership of the Yearly Meeting has been doubled. "The great secret of her success was her intense earnestness, and the best testimony to her life of service is being expressed through the lives of those in service who were touched and influenced by her life."

She was a delegate from North Carolina Yearly Meeting to the Richmond Conference of Yearly Meetings and to the later quinquennial conferences in 1892, 1897, 1902, and 1907. She served as recording clerk in 1897 and on several important committees at these gatherings. Her interest in the larger work of Friends and in the developments which led to the organization of the Five Years Meeting in 1902 was manifested in many ways. Those associated with her knew her as a courageous woman, ready to take the initiative, undaunted by opposition. She had the qualities for leadership and the zeal that lent inspiration to others. She was firm in her declarations, positive and sure. Her voice like the trumpet of God carried no uncertain sound. She knew folks and knew how to make and hold friendships.

Mary C. Woody was recorded as a minister of the gospel by New Garden Monthly Meeting in 1884, and she was faithful in her service therein not only in North Carolina but also in Ohio, Indiana, Iowa, Kansas and California. In 1892 she went to England with a minute to visit the Friends meetings and missions in London Yearly Meeting. Her companion on this mission writes that "from the time we left Greensboro, N. C., until our return she was about her Father's business, sowing seeds of truth which, I doubt not, yielded a rich harvest." Though her ministry was not of the emotional type she stirred her hearers emotions to the depths. "She lived in an atmosphere of prayer. The personal God was no stranger to her. She expected response and got it. Out of this atmosphere of prayer she went forth with a message. Her message was the Word of God. It got across to her hearers because it was God's Word. It brought conviction to hearts and salvation to souls. Her gospel messages are remembered still by our people. In fact, these are her footprints up and down the length and breadth of North Carolina Yearly Meeting." "Many are living today in active service who were led to this course through her fervent efforts."

As wife and mother, as educator, as citizen, as a minister of the gospel, she was devoted and faithful in the exercise of her remarkable gifts. As a Christian she exemplified in her every day life the spirit of her Savior whom she served and to whom she was devoted. Her valiant service for Christ and the church and the influence of her beautiful life and Christ-like character will continue to bear fruit

in the earth, while her immortal spirit has been gathered home to be forever with the Lord and with the saints and redeemed of all ages.

A CHRISTIAN ENDEAVOR A LA CUBA

"I wish that many of our Junior and Intermediate boys and girls in the States could have attended a Christian Endeavor social in Holguin last Friday evening," writes Carrie Hayes Davis. "There were forty-five present, ranging in age from six to fourteen years. In the executive committee meeting a week previously, I had offered to attend or visit the Intermediates, not knowing there was to be a social.

"The committee had arranged the large school room on the second floor, where they meet every Friday evening. The desks had been taken out and chairs from the library taken up and placed around the room, leaving a large space in the center for play. There were potted royal palms set around in the room very attractively arranged. The piano was decorated with a different scarf and two large vases of flowers. The victrola had been taken up from the office with all the records.

"When I arrived, I was met at the head of the stairs by Jose Reyes, one of the superintendents, and was shown a seat. I found the girls seated on one side of the room and the boys on the other, reminding one of the custom of the early Quakers. They quietly conversed as others arrived. At 7:20 the meeting was called to order and Howard Cox, the director of the evening, announced a song and all sang, 'Showers of Blessings,' after which Filiberto Diaz read the scripture lesson. Then followed a prayer and another song. Gloria Fuentes, another superintendent, called the roll, fifty-five names being on the list. Several gave an offering as their names were called. The first part of the program closed with a prayer.

"Gloria had charge of the games. The group divided into sides of about fifteen each. One from each group was chosen to leave the room and decide on some one thing that the two groups were to find out by asking questions which were to be answered by 'yes' or 'no'. When the two returned and the game began, I suspect you would have thought they had gone wild. I was reminded of a very exciting basketball game when everybody yelled. After about ten minutes of this noise, Gloria decided to try another game to see if the children would be quieter. But it proved to be worse than the first. You have all played 'Going to Jerusalem' where all were supposed to keep marching around the chairs while music was being played. When it stopped, each one was supposed to sit down. The one who could not find a chair to sit on was

caught. It was almost impossible to control the children although all understood the game. They would not follow the rules. Cuban children do not have much of an idea as to what fair play is. Most of them will use any means, fair or foul, to win. With them, honesty is not a part of the game.

"Other games were tried with a little more success. At nine o'clock Jose called two of the boys and they went to the kitchen of the boarding hall, which is next door, and prepared to serve orange crush and wafers. The wafers were passed first and immediately eaten, and then the drink was passed, eight people being served at a time. While this was being prepared, we had music and the children marched in single file and by fours. In this way we tried to direct their stored up energy. At 9:30 all marched down stairs and went home happy.

How thankful Friends at home should be for the privilege of sharing Christ with these splendid Cuban young people! As every Friend gives for the United Budget, he may share in making it possible for more boys and girls to have the advantages of Christian Endeavor.

NEBRASKA CENTRAL ITEMS

The Nebraska Central College *Bulletin* for February contains a number of special items of more than local interest. The college has received as a gift from Zora A. Parisho, a large photograph of her husband, Eli H. Parisho, a former president of the college, whose death occurred last May. This excellent likeness will be suitably framed for a place of honor on the chapel wall.

A special observance of Lincoln's birthday was held in the chapel with Judge Paine of Grand Island, Nebraska, as the speaker. He pointed out the great qualities of Lincoln's character and related many of the intimate incidents of his life. It was a splendid tribute to the life and service of this beloved American. The Lions Club attended chapel as special guests on that day and in the dining room listened to Judge Paine's after dinner address on "Air Lots—the Newest in Law."

Several of the college alumni who are performing distinctive service are mentioned appreciatively. Guy W. Solt, class of 1926, receiving his M.A. the following year from Haverford Graduate School, is now Extension Secretary of the College and is performing a valuable service for his Alma Mater in the interests of building a larger enrollment and increasing the financial resources. He is meeting with a good response from Eastern Friends.

M. William Perry, class of 1910, has for the past ten years been principal of the Union High School at Escondido, California, and has found time for graduate study at the University of California and

at Stanford. This year he was elected president of the Southern Athletic League.

Dr. E. Ruth Hull, class of 1917, is now in charge of the hospital and dispensary maintained by Ohio Friends at Chatarpur, Bundelkhand, India. She is the daughter of Dr. S. L. Hull of Central City, a physician of many years' practice, who has long been a member of the board of trustees of Nebraska Central, having served as president and as secretary of the board. She obtained her M. D. degree from the University of Nebraska in 1925, and last October sailed for India.

Mary Ida Winder, class of 1922, has for the past two years been serving the National Council for the Prevention of War as field secretary. After an extensive trip in Europe last fall she is making a speaking tour in the interest of world peace in the various cities and communities of Iowa.

Elizabeth M. Marsh, class of 1924, continues her work as executive secretary of the Young Friends Board of the Five Years Meeting. Her father, Fred A. Marsh, whose beautiful country home is located near Central City, was elected one of the Regents of the State University of Nebraska in the recent election.

ACTIVITIES IN IOWA

Oskaloosa Quarterly Meeting was held at Grinnell, Saturday, February 2. It was a day of splendid fellowship and worship. E. H. Stranahan gave an address on Religious Education Saturday evening, which was both profitable and inspiring.

John Nelson preached at Oak Grove, Sunday February 3, and will continue to meet with the Friends at that place for Sunday services for some time. The interest in the church has been revived in this particular locality.

Bear Creek Quarterly Meeting was held at Earlham, February 9 and 10. The drifted roads made it impossible for some who started to reach their destination. Four of the six meetings were represented on Sunday at which time a large attentive audience listened appreciatively to Percy Thomas, pastor of Des Moines Friends Church. Sunday evening was Young People's service, but there was no age limit, so all were invited to hear Bernice Anderson who gave the address.

Saturday and Sunday, February 16 and 17 was a time of special blessing to the Friends of Pleasant Plain Quarterly Meeting held at Richland. The pastor, Richard Wiles, as the evangelist and the pastor of the M. E. Church had been engaged in a series of evangelistic services for three weeks and closed with Quarterly Meeting on Sunday evening. There were more than 50 at the altar for spiritual help and nearly all these were young people.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



BETWEEN WAR AND PEACE

BY FLORENCE BREWER BOECKEL

The Macmillan Co., pp. 508, \$1.50

This is a handbook for peace workers, and the author is Education Director of the National Council for Prevention of War. It is arranged in four general parts. The first reviews briefly the peace movement in an attempt to focus the demand for peace. Under democracy it has been hard to place responsibility for war upon the government as something apart from the people. "Public opinion must precede government action, and the only basis on which to build up an active and enduring public opinion is facts. The chief facts of the modern world call for peace."

The second part is a compiling of material of interest to special groups who would promote education for a way of life in harmony with new conditions. The sub-sections deal with "international and national educational organizations, with schools of an international character, with the training of teachers, with academic and extra academic work in the universities, and with work in the elementary schools." Studies in attitude, of text books, of organizations, of teachers and world peace, in cultivating world-mindedness and independence of thought, tend to show that "Goodwill makes intelligence" and that the end of education must be today "not life or living but living together." The church and peace, women and peace, commerce, labor, farmers, war veterans, young people and peace, are each considered in turn, their attitudes and contributions noted.

The third and longest part is a further study of influences for and against world peace. The League of Nations, the World Court, the Outlawry of War and the Kellogg Treaty, Arbitration of International Disputes, International Law, Cooperation and Reduction of Armaments, Pacifism, Militarism, Imperialism, What War is and its Costs, all contribute to an array of facts that compels attention and convinces the unbiased reader that war is futile as a means to adjust international difficulties, that "upon every effort toward freedom and human welfare, upon the labor movement, the woman's movement, the child welfare movement, upon democracy, the toleration of war is a heavy drag."

The fourth part is a compilation of materials for a working peace program. What one can do for peace in meeting opposition, through libraries, public discussion, women's clubs, young people's

groups, the press, motion pictures, the radio, art galleries, the schools, programs for special days, discussion programs and study courses, individually and collectively, is suggestively presented to arouse interest in helping to promote international goodwill and world peace on a basis of right understanding. A list of organizations working for peace is given, comprehensive bibliographies on special subjects, and an appendix giving the Covenant of the League of Nations and the Pact of Paris, add much value as a work of reference.

LEARNING AND TEACHING

BY SHERIDAN AND WHITE

Cokesbury Press

In a most understandable way, the authors have discussed the mental processes which the teacher must take into account in the teaching task. Non-technical terms are employed, which make the book very valuable to the Bible School teacher who has not had special training in more advanced psychology. On the other hand, the authors have been greatly favored in keeping in step with the most approved findings of present day psychology and pedagogy.

Starting with the fundamental fact that the normal child will grow, that this growth is not haphazard but along lines of definite laws, the authors have traced the place of knowledge, feeling, habits and ideals in building the character in harmony with Christianity.

The teacher's task is set forth as follows: He can create a sense of need for better ways of living; help in the discovery of new and better ways by presenting his own and others' broader experiences, calling attention to neglected elements in the experience of the pupil.

Bible School teachers will profit by the admonition to guard against making interest an end in religious education. Merely because a pupil is interested is not proof that proper religious values are being given to him. Interest is a means to an end. Further, changing conduct is not enough, the change must be for the better and must be because the pupils want the change and they prefer it to other courses. Only such habits as are mingled with choices will produce abiding qualities.

To obtain the proper values from the book one must study it but perhaps a few excerpts will create a desire to read the entire book: "A good memory depends upon proper learning." "It is not what the teacher means, but what the

pupils think he means that is important." "The best way . . . to get attention is to arouse interest." "Attention is not a quantity to be created, but a force to be directed." "Demanding attention is a poor way to secure it." Just because a pupil is doing something with his hands is no sign "he is realizing the highest educational possibilities." "If we would have our pupils love good and true and beautiful things, we must keep them in the presence of the good and the true and the beautiful."

This book is one of the textbooks in the Leadership Training Course.

WORSHIP FOR YOUTH

BY GUSSIE BROWN STACY

Powell and White, Cincinnati, \$1.50

This volume is not a presentation of principles of program building, nor a discussion of worship, but a series of worship programs and a source book of program materials.

Fifty-two well wrought out programs are given in full, with the exception of the hymns and tunes which are taken from either: The Hymnal for American Youth" or "American Church and Church School Hymnal." These programs are for each Sunday in the year, arranged to group around a certain theme for each month; on Obedience, Stewardship, Gifts, Abundant Life, Christian Ideals, Winning Others, Mother's Day, Growth, Memorial Day, Flag Ideals, America, Leadership.

Programs for Special Days such as Christmas, Easter, World's Temperance, Promotion Day, etc., are provided.

The book is made more usable by a very fine system of indexes: General, Special Days, Hymns and Songs, Poems, Stories and Instrumental Music.

The Appendix contains many useful suggestions as to materials to be used in pageants, etc., bibliography, phonograph records, costumes, lighting, etc., Then the book concludes with a fine selection of preludes, special hymns, arias, responses, all given entire.

Leaders of Youth will find this book valuable as a source book and rich in suggestions for original work. All of these programs have been actually tried in experience.

TRAINING JUNIORS IN WORSHIP

BY MARY ALICE JONES

Cokesbury Press, \$1.00

This book contains thoroughgoing discussions concerning the meaning and significance of worship, especially as applied to the lives of Junior boys and girls. Quite consistently Miss Jones has held to high ideals in her conception of worship as the approach of the child to a Heavenly Father. Occasionally she has gone into the larger field and considered worship in its general aspects. She has

succeeded in doing what many non-Friends fail to do, she has distinguished between prayer and worship to the extent at least that she holds that there may be worship which is not prayer. The essential elements of worship are given as: "vision of God's holiness and goodness, humility in the presence of God and an expression of praise to Him, new appreciation of the way of living that is pleasing to God, and dedication of the self to His service."

Treating them as "aids to worship," there are chapters on "music," "hymns," "devotional use of the Bible," and "the sacraments as an aid to worship." This latter chapter will be of special interest to Friends as in it there is presented a valiant effort to surmount the difficulty of getting Juniors to accept the sacraments. A Friend will readily see that the author has a hard case to prove. It is interesting to read, "Men need help in apprehending spiritual reality" and then on the next page, "We may be sure . . . that these sacraments will have little value if they are not interpreted to the boys and girls." A Friend naturally asks why not interpret and be done, perhaps that is all the non-symbolic mind of childhood needs.

Notwithstanding, this book is quite evidently written by a non-Friend, nevertheless it will be of inestimable value to Friends because of its plea for worship, its helpful suggestions as to methods of enriching worship, its insistence upon the proper "atmosphere" and its holding that worship must eventuate in a new level of conduct.

MISSIONARY BOOKS YOU SHOULD KNOW

In "Foreign Missions Under Fire," price \$1.00, Cornelius H. Patton has done an excellent piece of work. There is no one who has not at some time been confronted with statements which he knew to be wrong and yet lacked the knowledge and ability to answer them at the time. Dr. Patton, by means of dialogue has the average parishioner question foreign mission work, principles, and objectives in an extremely critical manner. His answers to such questions are illuminating, inspiring, and convincing. Any one who has any question in his mind as to the need for, or future of missions should read this book.

"Roads to the City of God," price \$1.00, by Basil Mathews, is a report of the International Missionary Council held at Jerusalem. The book covers a vast amount of material; but the presentation is so clear and so concise that one is able to obtain a comprehensive grasp of the findings and recommendations of the Council. The part industrial materialism plays in violating the teachings of Christ, the tendency to nationalize the Gospel, and universal problems of race

relations are only a few of the problems discussed. It was universally agreed that changed social conditions must go with a changed heart if Christ's teachings on the sanctity of personality, brotherhood, and responsibility are involved in the change. And last of all, comes an expression of the great need for men and women to spread Christ's Gospel by sanctified living among and consecrated service to the peoples in all parts of the earth. The book will invite more than one careful reading.

"The World Mission of Christianity," published by the International Missionary Council, at 25 cents a copy, is a compilation of the messages and recommendations of the International Missionary Council held at Jerusalem. One of the first statements made is significant of the tone and character of the book: "Our message is Jesus Christ. . . Christ is our motive and Christ is our end. We can give nothing less, and we can give nothing more." Different aspects of the missionary movement are discussed, and through them all runs the conviction that changes can be brought only by the unreserved acceptance of Christ's way of love and by the courageous and sacrificial way of living it demands. Discussions of such vital issues as the home, community, schools, church, and the training of teachers rest upon a foundation based in the axiom that those who proclaim Christ's message must give evidence of Christ in their lives. Anyone who buys and reads this book will be sure of great returns for the time and money invested. Order from Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana.

YOUNG FRIENDS MEETING AT WINCHESTER

One hundred and five Young Friends of Winchester Quarterly Meeting met in their second session, Saturday morning, February 16, at the Winchester Friends Church. Victoria Hubbard Lawrence, leader of the devotional service, emphasized the need of young people making appointments with Christ and keeping them, Frederic E. Carter, sensing the right answer to the many religious questions of present-day young people, urged the necessity of right thinking. He explained that just as certain laws in science are proved in the test tube so the fundamental laws of life are tested. Anger, hate and selfishness in the test tube of life reveal the same law-tragedy and, in like manner, love, goodwill and generosity reveal the way to a life of happiness and true service.

The business of the hour was very efficiently managed by the clerks, Fred Wright and Delight Jones. This hour is a training school for Young Friends in church discipline, organization and business procedure. William J. Sayers has

been named instructor in this kind of work. Opportunities are offered also for the exercise of special gifts in song, music and exhortation. The talks on Caravan Work given by the visiting Earlham Friends, William Webb and Sarah Holmes were an inspiration to those present to undertake some real objective work consistent with their Quaker faith. The vocal solo of Jane Thomas was much appreciated.

The interest taken in these meetings can be felt among both young and older Friends. The Advisory Committee from the Quarterly Meeting, Frederic E. Carter, Laura Fetters and Thomas Weisenborn, are ready in counsel and loyal in support. Ministers and other members lend their hearty assistance in encouraging young people to attend, and the young people, in turn, show eager willingness laying aside their pressing school duties and other activities to keep the appointment on Quarterly Meeting day.

After their business was finished, these Young Friends attended in a body the regular Quarterly Meeting service at 10:30 a. m. "Honorable mention" might be made of the Muncie group who had the greatest distance to come but had the largest number at roll call.

A FINE FAMILY RECORD

Editor THE AMERICAN FRIEND:

In THE AMERICAN FRIEND of February 7, in the items under "Quakerdom at Large" I read with much interest an item regarding Claudius Schmitz' perfect attendance at Sunday school. The question was asked if any other had such a record. I believe the George R. D. Kramer family formerly of Society of Friends at Oskaloosa, and now attending the Presbyterian Church at Fort Dodge have a record to equal the one mentioned. Jean, Paul and Helen are still members of the Oskaloosa Friends Meeting and their father and mother are still Friends, at heart.

Jean, age 16, has a perfect attendance at Sunday school and church services for six years.

Paul, age 14, has a perfect attendance at Sunday school and church services for five years.

Helen, age 7, has a perfect attendance for three years.

Myrtle Kramer, their mother has a perfect attendance for five years. George R. D. Kramer, father, for four years.

The above attendance is due to the fact that we are firm believers that Sunday school is one of the greatest influences in molding the lives of our young people in Christian service. If parents would practice "Come let's go to Sunday school" instead of "Now children run on to Sunday school," the Sunday school attendance problem would be solved.

MYRTLE AND GEO. R. D. KRAMER.
Fort Dodge, Iowa.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

PEN SKETCH OF A CUBAN WEDDING

Editor THE AMERICAN FRIEND:

Most people are interested in weddings, but Friends will be particularly interested in a recent Cuban wedding because it illustrates so very clearly the influence which Christianity is bearing upon the social life of the Cuban people.

The couple complied with Cuban law by being legally married by a judge. When this ceremony was finished, a minister of the Gospel read the Scriptures, read a Christian ceremony, and offered prayer.

The setting of this wedding was most interesting. It was held in the country far from the noise and dust of the city, in a thatch-roofed house, large and comfortable, and surrounded by stately palms and large sugar plantations. A kind, hospitable people filled the house and the yards in spite of the busy season which always precedes the opening of the sugar mills; for the young man, the groom, is a "hale fellow, well met" and highly respected in the community for his sturdiness of character; and the young lady, the bride, is of one of those old, reliable, honest, hard working families of the community.

The quietness and orderliness with which the wedding was carried out was felt from the beginning. There was no harsh music, no dancing or loud talking, neither was there heard the usual snap, snap from the corks of the champagne bottles. Alcoholic drinks were not served at all. The long years of Christian training in a Christian home which the young man had received gave him courage to say to his friends: "This is my wedding, and I request that it shall be Christian in character by omitting those things which are not Christian." And respect for his wish was manifested in the least detail.

But let no one think that the wedding was void of joy and merrymaking. There were "eats," too, and an abundance of them. From somewhere out in the woods, two men came bringing a roasted pig. In another place a lamb was killed and made ready to add to the groans of the heavily laden table. And words would fail me to tell of the roasted hens, the cassava, the Cuban sweets and many other things. Everyone quit himself well, thoroughly convinced that he had done his part and likewise had added to the joy of the occasion.

Many were enthusiastic in their testimony to the value of a Christian wedding, including the judge himself, who

put it something like this: "The official part is necessary, but in no case should the religious part, as a solemn obligation, be left out." And there was a general assent to these words.

The young man was Manolo Benitez and the lady who changed her name was Elena Escobar. No small amount of the success of the occasion may well be attributed to the presence and help of Zenas L. Martin, who has won for himself a large place in the hearts of the people of this community.

HENRY D. COX.

WOULD ENRICH THE SOIL

Editor THE AMERICAN FRIEND:

One of our pastors received seven letters in one week. Another four in one mail. All of these were requests that they preach on subjects of interest in connection with our church work. If other pastors were to report we would find that their experience was much the same. If all of these requests were granted the pastor would have no time in which to build up his congregation.

It is constantly becoming more common for committeemen to be present at our quarterly meetings and occupy the time of the meeting for worship to present the interests of their work. They are asking the privilege of bringing the interests and needs of their work before the Sabbath services.

We cannot do less than admire the zeal and faithfulness of these church appointed workers to do the work assigned them. The question we should answer is, is this the wise way by which we can measure up to the needs of our undertakings? We know that an underfed man cannot do full duty. Wouldn't we be better fitted for our church work if we were to feast more on the "bread of God?" Aren't the meetings for worship of our quarterly meetings and our Sabbath services for that purpose? The business session is the time to consider business interests.

In 1870 the farmers of Kansas burned their fertilizer, thinking their soil would never need it; the last time I visited among them they told me that their soil was yielding from one-third to one-half less than at first. They had failed to feed it.

We are calling home some of our missionaries, and curtailing other church interests. We, like the farmer, are exerting all of our powers to harvest from our local meetings enough to subsist on; but they fail to yield enough to meet our needs and that because of local leanness.

In New England in some localities, the soil is so reduced that it will not pay the cost of cultivation. Some whole school districts are left without a resident; they have moved to the cities. Our country churches are going over the same road. With the increased cost of farming and the decreased production, farmers have turned to that which will give greater return for their labor. There has been a like increase in the cost of keeping up our meetings; and a decrease in members and money, so that it looks hopeless for the future.

It is time that we pause and ask, is there a way by which we can get to be fat and flourishing so that we may be able to exist and lend a helping hand to other needy fields?

Farmers are seeking help from the government. It may be that the King of the Kingdom of Heaven would help our churches if we would go to Him with a unanimous petition and yield ourselves fully to his plans and methods. One thing seems evident, we must have help or go into bankruptcy. Nothing but a revival will save us. A revival that will restore the lost joy of salvation to our members, and cause them to love the service of our God more than the pleasures of the world. Then they will find more pleasure in giving to the work of God than spending for amusements.

The revival that results in causing the number of our members to be multiplied and a great many people to become obedient to the faith, will give us an increase of funds for our church work.

Knightstown, Indiana. S. A. WOOD.

WOULD SAY AMEN

Editor THE AMERICAN FRIEND:

Since reading the splendid article by Alice Paige White, of North Carolina, in the issue of February 14, "Quaker Education in Our Public Schools," we are inclined to say amen.

It is plain that our boys and girls, if they are to become real Friends, must get their training while young, or they drift to the Congregationalist, the Methodist, the Baptist, or to some other church. Our Sabbath schools, by special classes or special times each month, could introduce questions of Quaker polity, the Bible basis for our church name, William Penn's treaty under the elm tree with the Indians, and many other like subjects.

We hope this talented woman from North Carolina may write more fully of real Quaker education and how best to give it. We need more of this sort of thing. How is our church to hold its standing, its real status on Bible doctrine, as revealed in Christ's teaching, if our young people are not taught these things? Our Bible schools and the family circle should go hand in hand in this matter.

O. J. MARSHALL.

Wessington Springs, S. D.

QUAKERDOM • AT • LARGE

With a view to completing his graduate work for a doctor's degree preparatory to teaching, Elden H. Mills has resigned as pastor of the First Friends Church, Indianapolis, the resignation to take effect next September. He is arranging to spend next year in Union Theological Seminary, New York City.

We are shocked to learn of the sudden death of John Way, Vice President of the Provident Mutual Life Insurance Company of Philadelphia, which occurred last week in an Orlando, Florida, hospital. An outstanding figure in Philadelphia Yearly Meeting and an exemplar of the Friendly ideal of business as service, he will be greatly missed for his warmth of friendliness and his willingness to help. Funeral services were held Friday afternoon at the Twelfth Street meetinghouse.

The World's Day of Prayer was observed by the Delaware County Federation of Women's Missionary Societies in the First Presbyterian Church of Muncie, Indiana. Flora T. Sayers, president of the federation, directed the services and remarked on the significance of the world-wide recognition of the power of prayer. The federation which numbered twenty-three missionary societies was enlarged on the following day by the addition of five societies.

One of the most distinguished members of the Salvation Army High Council, says *The Christian World*, London, is Commissioner Kitching, whose sympathies are understood to be strongly in support of General Booth and his family. Commissioner Kitching, who is the "right-hand" man of the present General, as he was of "the General" before him, was a "born" member of the Society of Friends and became associated with the Salvation Army as a young man through marrying an officer. He believes he was the last Quaker to be dismembered for marrying "outside Society."

H. Clark Bedford of Richmond has accepted the position of Vice President of Penn College and Professor in Religious Education. During the four years of his pastoral service at the First Friends Church of Richmond he has done a fine piece of constructive work in building the South Eighth Street and East Main Street congregations into one, during which time he carried a heavy burden of responsibility in overseeing the planning and erection of the large new meetinghouse. At the same time he has made a place of leadership for himself in Indi-

ane Yearly Meeting which it will be difficult to fill.

The Y. M. C. A. of Seattle, Washington, is in the midst of a campaign for new buildings and equipment, the goal being \$1,250,000. Friends of the city are very much interested in the greater Y. M. C. A. of the future. Two groups of boys from the Friends meeting meet weekly at the Central Y. M. C. A. building, while many of the men and older boys are members and share in the benefits of the Association. Herbert York, clerk of Seattle Monthly Meeting is director of the educational work at the Central building where, also, Pauline Shinn is doing secretarial work.

To help concentrate the sentiment in the country concerning disarmament, and thereby to bring pressure to bear on governments was the object of the conference on "Immediate Steps in Disarmament," held at Friends House, London, February 18, with John W. Graham in the chair. The lunch hour addresses here on Tuesdays form a useful series of peace meetings. America and Peace was considered, January 22, the speaker being Philip Kerr, one of the "Round Table" group, and secretary to Mr. Lloyd George during the war, who dealt with "The Outlawry of War."

The organization of the Society of Friends is an essential part of its existence. Through its Particular, Preparative, Monthly, Quarterly and Yearly Meetings, provision is made for a varied class of need. The local executive body is the Monthly Meeting, which has the power of receiving into membership and of revising its membership. The Yearly Meeting is the legislative body. In between comes the Quarterly Meeting, which is neither legislative nor executive, and yet has a helpful function when animated by the progressive spirit. Its chief function may be described as inspirational.—*The Friend* (London).

The Sunday School-Industrial League championship for the season at Muncie,

Indiana, was won by the Friends school to the great delight of their friends. The local papers were most enthusiastic over their success. "The Quakers captured the honor by virtue of good basketball. They are champions in more than merely making field goals. They are sportsmen. The boys are a credit to the church they represent. . . What made it more interesting was the fact that Miller and Johnson know how to guard without fouling." Defeating the Ball factory quintet, champions for the last five seasons, was the big feature of the final game. Their fast passing, close guarding combination, secured for them the much coveted honors, although by a small margin.

The *Penn Weekly* for March 9 will contain a number of articles having a special bearing on prominent Friends and their work. The leading article by Arthur Bowie Christman is entitled "Hoover, the Helper," which fittingly follows the inauguration on March 4. It sketches incidents of his early life and closes thus: "Today, he is President of the United States." Brief sketches of Benjamin West, Betsy Griscom Ross, John Greenleaf Whittier, Abraham Lincoln, Maria Mitchell, the Founding of Pennsylvania, "An Indian Story" by Gertrude Walton, "Silent Worship" by Bernard Barton, and several short poems by J. Lindley Spicer, make this a special Quaker number. Every member of the Bible school will want to read it. Borrow a copy and enjoy it too!

Emma C. Bancroft of Wilmington, Delaware, died February 15 at the age of eighty years. Although not a member of our group she was known and loved by many of our Friends for her sympathetic appreciation and loving helpfulness, as was also her husband, Wm. P. Bancroft, who preceded her last April. It was but a few weeks before her death that we had a note from her expressing appreciation of THE AMERICAN FRIEND which she said they had taken ever since it was established. Not being able to give due time to the paper herself, she continued her subscription

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asking that the paper be sent to some one in the Five Years Meeting who might not otherwise have it. "I feel that it is a valuable paper," she concluded, "and want to encourage you in the publishing of it." This is a minor incident but it is eloquently expressive of her whole life and spirit. She was truly an All American Friend and her death is a real loss to American Quakerism.

The Friends Service Council of London Yearly Meeting has been distributing copies of the "Brummana Jubilee Appeal" indicating openings for gifts from individuals and groups who desire to be linked up with a definite piece of service for the Near East. For sixty years English Friends have been helping promote Christian education on Mount Lebanon and within four years the success of the reopened boys' boarding department has changed a day school of about seventy boys and girls into a self-supporting school of 125 pupils. They hope to bring the buildings and equipment up to date and suited to the unique opportunity here offering itself. As a result of the Appeal, the guarantee of several Memorial Rooms has been arranged. A "Dorland Room" in memory of John T. Dorland who visited Brummana twice; the "Alfred Lloyd Fox Physics Laboratory; the "Newman Lecture Theatre," in memory of Henry Stanley Newman; celebration gifts are being received for these special features which will greatly aid in promoting this most interesting and worthy work.

The annual report of the Yorkshire Friends Service Committee, established in 1905, has come to hand. This Committee is the Extension Committee of the Quarterly Meeting in Yorkshire, England, before which lies "a dual problem: the arresting of decrease in membership, and the increasing of activities which will result in more and more people who are in need of the Quaker message being reached and influenced." Through the untiring energy of its honorary secretary, J. Stephenson Rowntree, the work has prospered. The Easter Settlement, Young Friends Camps, Hebden Bridge conferences, lectures, peace, prison and after-care work and the publication of literature have been carried on as usual. Several new Peaceway Pamphlets have been published in an attractive form. One is entitled "Love Your Enemies" and contains two stories by Maude Robinson; another, "Taming the Tiger" consists of two stories from the "Book of Quaker Saints." Some forthcoming publications are "John Wilhelm Rowntree; a Quaker Prophet," which it is hoped will be the first of a series of short biographies of modern Friends; "Silence as a Basis of Worship," by Joseph S. Rowntree; "Quaker Church Government," by Edith

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NEWS OF OUR MEETINGS

Bloomington Quarterly Meeting, Indiana, was held February 16 and 17, with a good degree of interest in the several sessions. Lewis E. Stout, Plainfield, Indiana, was in attendance by special invitation and brought very helpful messages. In the business period, Saturday afternoon, the secretaries of departments of work, gave interesting half-year reports, and told of plans they hoped to carry forward during the remainder of the year. The series of evangelistic services being held in Tangier under the leadership of Lewis E. Stout are growing in interest and attendance. Some from other meetings are attending and assisting in the work. An interesting Race Relations program was given at Bloomington with Helen Hill as leader. A number of others took part in presenting something of the achievement of Negroes in America. A colored woman and her little son, residing in the community, contributed to the program by singing and speaking. Under the leadership of the pastor, Lyman Cosand, Bloomington monthly meeting will observe a series of church-nights during the month of March, in preparation for Easter.

A revival service was held at Caesar's Creek Church, near New Burlington, Ohio, February 10th to 17th, inclusive, with Clyde O. Watson, the Executive Secretary of Wilmington Yearly Meeting as the evangelist. The gospel messages were faithfully borne to the hearers, and many were blessed at these services. During the Sabbath school hour, he gave an illustrated message to the children, using as his subject, "The power of habit." At the close of the last morning message, a consecration service was held, when many who had known the joys of salvation, re-consecrated and re-dedicated their lives in service for Christ, and one was made happy in finding the Christ as a personal savior. Although not all was accomplished, for which

Friends had hoped they are sure that God's blessing was on the effort, and it is the hope of the pastor, Mary C. Antram, that the spirit of evangelism might continue in the community, and those whose hearts have been touched during these services, might soon learn to know Christ.

A large crowd turned out Sunday evening, February 17, for the stereopticon lecture on the Palestine Mission field at Vermilion Grove, Illinois. Alice Rees very ably and clearly gave the address of the evening. A male quartet sang very beautifully "Memories of Galilee" as the room was darkened for the pictures at the beginning of the lecture.

Charles E. Hiatt of Winchester, Indiana, commenced a series of meetings at Raysville, Indiana, January 30 and continued two weeks. His preaching was clear and convincing and resulted in twenty-five conversions and renewals mostly among the young people. This meeting is under the pastoral care of John W. Saint who assisted in these services. There were nine applications for active membership.

During the Lenten season, Ellison R. Purdy, pastor of Friends Meeting at Minneapolis, Minnesota, is having several openings for service. Thursday, February 21, he spoke from the Friends point of view at St. Mark's Episcopal Church where Dr. Osgood is rector. He will speak again to the Vesper Club of the Westminster Presbyterian Church, a group of older young people, who have appreciated his messages on other occasions.

In the Friends Meeting at Barclay, Kansas, a missionary society was organized in June, 1926, taking as the study course the foreign missions of Friends. The past year, the book was completed, "A Great Way Toward Tomorrow," by Mary Shaffner Platt. The society met with Mrs. Beman, January 31, 1929, when the members paid their yearly dues and gave a silver offering. A committee was appointed to make out a year book for the coming year, of places to meet,

with leaders for each month, and study course programs for each meeting. The society placed four books, "Friends of Africa," edited by Jean K. Mackenzie, and received orders for two more books, "Friends of Africa." The spirit of the meeting was good.

The independent group of Friends in California comprising the College Park Association and constituting meetings at San Jose, Berkeley, Palo Alto and Los Gatos, have started the publication of a quarterly news bulletin, at the suggestion of Anna Cox Brinton. J. Murray Luck, Clerk of the Palo Alto meeting, writes that the semi-annual meeting of the Association will be held at Palo Alto on Saturday, May 4, at which time they will be glad to welcome visiting Friends.

Friends of Kansas City, Missouri, joined with the Grand Avenue Methodist Church of that city last Sunday evening in a service in honor of "Hoover and the Quakers" which was broadcast by the Unity School of Christianity of Kansas City. The Friends pastor, J. Edgar Williams, spoke about ten minutes and was followed by the Methodist pastor. A few Friends were garbed in the old-time dress.

Revival services for more than two weeks were held at New Hope meeting in Kokomo, Indiana, in December, being conducted by the pastor, Ola Oatley, of Fairmount, Indiana. The church was strengthened and a number of young people, mostly high school students, sought pardon and peace in Christ. Some acknowledged a definite call to Christian service. Ola Oatley had planned evangelistic services at New Salem, near Greentown, Indiana, but was taken seriously ill with appendicitis and was later removed to her home at Fairmount.

Special meetings are in progress at Union Street Friends Church, Kokomo, Indiana, with the pastors, E. Howard and Ruth P. Brown in charge. Shiloh meeting near Elwood, Ind., where James Carter and son Don are doing pastoral work, is remodeling the church building to better accommodate the Sunday school and church congregations. Pauline Guyer, a young Friends minister, has been preparing herself at Asbury for

missionary work in Africa and rejoices in now being stationed at Agunyin, Nigeria, West Africa, under the Interior Soudan Mission Board. She sailed for Africa last fall.

Union revival meetings were held at Richland, Iowa, January 27, to February 17, shared by Methodists and Friends. Richard Wiles did the preaching with the pastor of the Methodist church cooperating. About ten days of meetings were held in each church, Lulu Hahn of Oskaloosa leading the singing. An atmosphere of prayer prevailed and more than fifty people professed to be definitely blessed, many of them young people of high school age. The services reached a climax in the Quarterly Meeting Christian Endeavor Rally, Sunday afternoon of February 17, when nearly every young person present dedicated his life to Christ. Moses T. Mendenhall, superintendent of Iowa Yearly Meeting, was present at Quarterly Meeting and by his forceful sermons made a distinct contribution to the services. On Lincoln's Birthday, the women of the church served a Father and Son banquet to more than 140, and an address was given by W. W. Bowers of Washington, Iowa, on "Lincoln, six feet four and every inch a man."

HOW TO PRODUCE TITHERS

"Teaching the Church to Tithe" is a new leaflet issued for free distribution by The Layman Company. Its subtitle is, "Guidance On the Road to Financial Freedom and Self Respect." It contains simple but tested suggestions of methods which can be used in any church, without breaking into or interfering with present activities. It is equally well adapted to Sunday Schools, Young People's Societies, Woman's Societies, or other groups in the church. This leaflet will be sent without charge direct from The Layman Company headquarters, 730 Rush Street, Chicago, on request from pastors or others who are interested in unsectarian, simple and practical stewardship promotion.

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MARRIAGES

JENSEN-WATKINS—At the home of the bride's parents, Central City, Nebraska, February 16, 1929, Wilma, daughter of Charles H. and Effie Watkins, and Vigo Jensen of Central City, Nebraska. President O. W. Carrell, minister. At home on a farm near Central City.

BUSBY-HUTCHINS—At the home of Mr. and Mrs. Bruce Hadley, Vermilion Grove, Illinois, February 16, 1929, Lois, daughter of Will and Margaret Hutchins, and Roosevelt Busby. W. Bruce Hadley, minister.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

PASADENA, CALIFORNIA
485 N. Raymond Avenue. Take Montana St. or Altadena car up N. Fair Oaks Ave. to Villa St. Walk one block east. Services 9:30 and 11:00 a. m., 6:30 and 7:30 p. m. Pastor, Edwin McGrew, 505 N. Raymond Ave. Phone Terrace 6369. Church Phone Wakefield 3952.

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